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BIBLE SOCIETY RECORD



THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

PACIFIC
Theological Seminary

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The Koran and the Bible

THAT it springs from the same source as the Bible, that it teaches the religion of Abraham, Moses, and Jesus, is the claim of the Koran. Yet it seems to be based on recollections of descriptions of the Bible heard from Jews and Christians and pieced out, where memory failed, by the writer's crude notions of what God might reasonably say and do to weak and wayward man. It has a splendid rhetoric; beauty marks the most of its purely devotional passages; the rhythm of its sonorous diction is a standing challenge to imitators. But its literary qualities do not endure translation, nor do its sounding phrases awaken meditation. The Koran is full of declarations of God's compassion and readiness to forgive. Submission to God is strongly insisted upon, with utterance of the formal confession that God is one. But of the surrender of the *heart* to God there is no clear hint. The Bible throbs throughout with yearning sympathy for the weak and erring. The Mohammedan who discovers this wonderingly hopes that the Koran meant to express equal sympathy for the soul of man, although it does not. In the fifty-first Psalm, with its torrent of contrition and its passionate desire for reform, the Mohammedan recognizes the heart-cry of a sincere servant of God. Yet his own sacred book is dumb in this realm of human experience. The Koran in short, claiming to be the original and eternal message of God to man, weaves a veil over the hearts of Moslems which will be impervious to the teachings and the love of Jesus Christ until by the grace of God it is taken away.

—HENRY OTIS DWIGHT.

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Notes and Comments

WE are glad to give space to the following Call to a Day of Prayer for the Moslem World, Wednesday, October 16, 1912, being the Centenary of the death of Henry Martyn at Tocat, on October 16, 1812:

Next to that of Raymund Lull the name of Henry Martyn stands out in the annals of the Christian Church as pioneer in the evangelization of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other societies who have devoted themselves to preaching the gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt, and Africa. By his scholarly work as translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole Church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world?

The urgency of the present situation is in itself a call to this Day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem world, as Henry Martyn knew it, with its condition today! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan world, intellectual, political, and spiritual, adds to the urgency of this call.

The Moslem problem now appeals to the heart of the Church as it never did be-

fore. On the one hand the peril of Moslem aggression in Africa and in Malaysia calls for intercession; while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in his providence is allow-

ing us to witness signs which indicate a coming crisis and victory. "Father, the hour has come; glorify thy Son."

As regards the method of observing this Day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God individually.

The following topics for Prayer are suggested:

1. For Moslem governments and for Christian rulers in Moslem lands.
2. For the wider circulation of the Word of God and Christian literature among Moslems.
3. For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
4. For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
5. For the arrest of Mohammedan progress in Africa; the success of missions on the border-marches of Islam; and that all Christian societies in these regions may realize the need of working also for Moslems.

Signed: For the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

ARTHUR J. BROWN, *Chairman.*
CHARLES R. WATSON, *Secretary.*



HENRY MARTYN

AN interesting conference was held in New York City on the afternoon and evening of Friday, September 6th, at the home of Mr. E. E. Olcott, 38 West 39th St. The representatives gathered were all connected with Boards of Foreign Missions engaged in work among the Moslem peoples. Dr. S. M. Zwemer spoke quite at length and most inspiringly of the need of emphasis upon this work and the progress being made in it. The Rev. Dr. Watson, Secretary of the United Presbyterian Board, described certain recent experiences in his visit to the important work of the missions of his church in Egypt. Dr. Zwemer has been lent by the Board of Foreign Missions of the Reformed Church for the development of the Nile Press, which it is hoped will be an important servant of all missions to Moslems. His new location will be Cairo instead of Arabia. Secretary Haven, who was present at the conference, called the attention of the twenty or thirty gentlemen present to the fact that the American Bible Society had circulated last year 119,501 volumes of Scripture for use among the people who are followers of Islam.

In view of this conference, and particularly in view of the call for the Moslem world to a day of prayer by the World's Evangelical Alliance, in recognition of the centennial of the death of Henry Martyn at Tocat, on October 16, 1912, we have thought it desirable to give especial emphasis in this October number to the progress of missions in the Moslem world.

A GREAT many readers of the RECORD will be interested in a statement which appears in the report of the Librarian of the General Theological Seminary, New York City, for the year 1911-12, to the effect that the Library has received the gift of an original Greek manuscript of the four Gospels. This manuscript, hitherto unlisted and unrecorded, was examined during this year by Prof. Caspar René Gregory, of the University of Leipzig, and by him listed and assigned a number in the list of all the Greek New Testament manuscripts known to exist. This manuscript is assigned to the tenth century and is probably of Georgian origin. It is an attractive volume of vellum, in a minute but careful hand, and contains interesting and still brilliant illuminations, and is bound in velvet and metal. We congratulate the General Theological Seminary on the possession of this manuscript.

WE are interested in what is entitled a new and perfect Catholic Bible, Douay Version, Old and New Testament, with annotations and references, and a chronological index,

published by The C. Wildermann Co., of New York City. Its circular has the following interesting statement: "A BIBLE in EVERY CATHOLIC HOME.—The presence of the Bible in the home is not essential for salvation. Hearing and Believing the Spoken Word will suffice to save one's soul! Otherwise millions of souls unable to read would be lost. Yet the Church encourages the reading of the Holy Scripture, and confers spiritual favors on its members who read *Approved Editions* while following the official interpretation of Christ's Center of Truth. An approved Bible therefore should be a Companion-piece in every *Catholic Home*." We certainly believe in the heading, "A Bible in Every Catholic Home," only we would enlarge it and say, "A Bible in Every Home."

THE *Central Christian Advocate* of Kansas City is responsible for the following: "A man selling Bibles called on the folks of the fashionable Chicago suburb of Wilmette. A fashionable woman rang up the police, and complained that the man was a nuisance. When the police found that the man was trying to sell copies of the Bible at a reasonable cost, instead of ordering him away, they told him to get as many Bibles into those houses as he could."

WE present again the receipts from four principal sources for August, 1912, as compared with August, 1911, and the period from April 1 to August 31, 1911 and 1912. The gifts from the living for the five months are a little larger this year, but not enough larger to offset the great falling off in gifts from legacies of the same period—a shrinkage of \$71,431.71. The receipts for August this year are on the whole decidedly better, though the gifts from individuals are somewhat smaller, compared with those of August, 1911.

Month by month those who have watched these columns must surely feel that there is need for prayer and patient labor. The enlargement in the operations of the Society both at home and abroad have called for an enlarged budget, and this requires not a lesser, but a larger revenue from the living.

	Aug. 1911	Aug. 1912
Gifts from Auxillaries.....	\$499 06	\$1,892 13
Legacies.....	830 00	8,994 90
Church Collections.....	1,216 70	1,261 91
Gifts from Individuals.....	1,797 15	1,407 86
	<hr/> \$4,342 91	<hr/> \$13,556 83
	April 1, 1911, to Aug. 31, 1911	April 1, 1912, to Aug. 31, 1912
Gifts from Auxillaries.....	\$4,694 86	\$7,768 46
Legacies.....	95,417 55	23,985 84
Church Collections.....	19,679 94	18,609 68
Gifts from Individuals.....	7,077 50	6,853 16
	<hr/> \$126,869 85	<hr/> \$57,217 14

The Turkish Version in the Making

Rev. George F. Herrick, D.D.

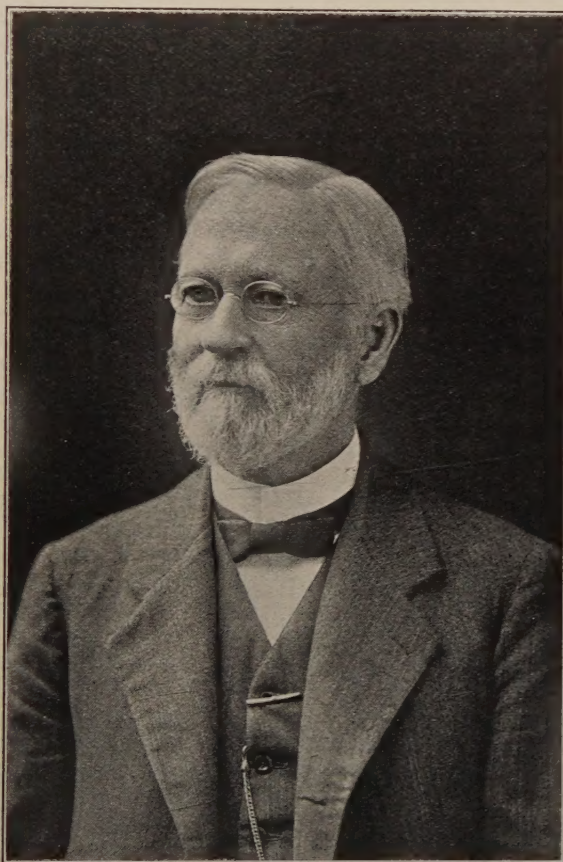
[More than fifty years of Dr. Herrick's life were spent in Turkey as a missionary of the American Board. From the organization of the committee to revise the Turkish Version in 1881 until the end of its labors in 1903, Dr. Herrick was a leader in this work, in which the British and Foreign Bible Society and the American Bible Society happily united.]

IN the spring of 1873 the British and Foreign and American Bible Societies united in the appointment of a committee to revise existing versions of the Bible in Turkish with the explicit purpose of preparing and jointly issuing a version of the Bible in the Turkish language in whatsoever characters printed. The conviction among missionary workers in the Turkish Empire that *one* version, if possible, was eminently desirable had become well-nigh unanimous. The main reason for this was that the Turks and other Mohammedans often reproached us for issuing different versions of the Bible in the same language, claiming that this fact proves that we have no authentic and accepted original copies of our sacred books. The committee appointed by the Bible Societies was composed of the Rev. Dr. W. G. Schauffler, Dr. Elias Riggs, both very distinguished linguists and Bible translators of large experience, the Rev. R. H. Weakley, missionary of the C. M. S., the Rev. G. F. Herrick, the Rev. G. Constantian, and two competent Turkish critics. Subsequently an Arabic scholar was added to this committee. Dr. Schauffler was elected chairman.

The versions already existing, namely, the so-called Keifer or Ali bey versions, also the version in Armeno-Turkish by Dr. William Goodell, the revision of this version so far as completed by Dr. A. T. Pratt, and so much as was ready of the translation made by Dr.

Schauffler, were all put into the hands of this new and large committee. Dr. Schauffler was never fully convinced of the possibility of uniting the versions of the Bible in Turkish as prepared for Turks and for Armenians and

Greeks using Turkish, but consented to the experiment. His life-long habit of work and his advanced age made it difficult for him to come to the Bible House to work in the committee, and he felt obliged to resign his place on the committee early in the first year of its work. The committee—with Dr. Riggs as chairman after Dr. Schauffler's retirement—began its work in June, 1873, and steadily prosecuted its work, at the joint expense of the British and Foreign Bible Society and the American Bible Society, until May 28, 1878. On that day the seven men who had worked for five years together joined in a prayer of thanksgiving and consecration which the only member of the committee now surviving



REV. GEORGE F. HERRICK, D.D.

recalls as one of the most impressive and tender memories of his life. The Turks present, though they never accepted Christianity in place of their ancestral faith, uttered a hearty "amen!" at the close of this prayer.

As soon as the New Testament was completed by this committee, it was issued by the two Bible Societies and put in circulation. The governmental permit for the issue of this new version of the Bible into Osmanli-Turkish was obtained after a long contest with the authorities, but it was a successful contest,

which made it possible to issue the whole Bible, and the New Testament and various portions of the Scriptures separately all through the reactionary reign of Abdul Hamid II. Under the influence of our native assistants in the work, the style of the version was found to be somewhat too difficult for the common people, especially among the Armenians. Therefore, a re-revision of the work was undertaken in the years 1883-85. Dr. H. O. Dwight and Dr. Edward Riggs, and two well-known native Armenian pastors were added to the committee, and Abdul Rahman Sureya, a distinguished literary authority in both Turkish and Arabic, took the place of the Turks who had assisted us in the years 1873-78. The work was necessarily done by correspondence more than in the earlier years. This work also did not contemplate the unification of the Greco-Turkish with the version prepared by the committee, and it was not until the year 1900 that the desire of the members of this committee to unify all versions in Turkish was made possible. This last effort of unification, which was successfully carried out in 1903, was of necessity done by the only available member of the original committee remaining, namely, the Rev. G. F. Herrick. The result of these re-revisions has been the preparation of what may be called for this generation the version final of the Bible in the Turkish language.

The effort to simplify the style of the book has not resulted in a form of Turkish less acceptable to the best critics of the Turkish language; but on the contrary, the language of the Bible, as now issued in many electrotyped editions by the two great Bible Societies, is confessedly a form of Turkish correct, perspicuous, and acceptable.

It is difficult to measure the importance of the work above described. There are at least twenty millions of our fellowmen who can read the sacred Scriptures only through this version. The Armenians and Greeks whose vernacular is Turkish and who read the Bible

in the Armenian and Greek characters respectively, are served by this version in the most satisfactory manner, and there are few houses of Turkish-speaking Armenians and Greeks in which a copy of at least the New Testament in this version is not to be found.

When we consider that the number of baptized converts from Islam to Christianity is small, we are surprised to know that at least a million copies of this version of the Bible, or portions of the same, have been sold to Mohammedans. Any Moslem who buys a copy of a Gospel does so in order that he may read it, and it is well known to missionaries all through Turkey that this desire on the part of Moslems to know personally what Christians believe, to read the record of the life and the teachings of Jesus Christ, is a desire very greatly intensified and spreading among the people during the recent years. The revolution of 1908 which swept away the censorship and the jealous and suspicious limitation of colportage in the empire, has made it possible for Mohammedan Turks to buy and read and circulate among their friends copies of the Bible or New Testament much more freely than in the previous years. The outlook for the future, whatever may be the political condition of those lands of the near East, is brighter than at any time since the work of missionaries in that part of the world began eighty years ago. The Turks are to-day more friendly toward Americans than toward any of the Christians of Europe. American missionaries occupy all the strategic centers of the empire. The colporteurs of the Bible Societies work in accord with these missionaries, and it is no vain hope that in the near future the seed sown in the distribution of the Word of God will yield a harvest among those Moslem races far larger and richer than has ever been gathered in the past—larger and richer, probably, than the faith of the Church of Christ to-day is ready to consider one of the possible fruits of Christian enterprise in Eastern lands.

...

Bible Work in Arabia as Reported to the Reformed Church in America

THE Eightieth Annual Report of the Board of Foreign Missions of the Reformed Church in America has just been issued, and gives a vivid picture of the progress of its missions in India, China, Japan, and Arabia.

In Arabia there are English, Scotch, and Danish missions, but this is the only American Mission Board at work, and therefore has

a peculiar interest to us, so that we take pleasure in making a few extracts from their report respecting Bible distribution. We are indebted to the Board also for the use of the accompanying pictures.

From the table at the end of the report it appears that 6,999 copies were distributed during 1911—1,129 Bibles, 166 Testaments, 6,704 portions; of which 963 were Arabic

Bibles, 421 Persian, 212 Turkish, and 273 Hebrew, the rest in various languages in small

along the Persian coast, together with the island of Kisham once. All the villages on the island of Bahrein have been visited once, and in some cases more than once during the year."

Dr. Cantine reports for Busrah: "The work in and outside the Bible shop for 1911 presents no special features. Abdullah Jiburi was in charge of the Busrah shop for a few months and then handed it over to A. K. Eshoo at the latter's release from military service. A. K. Anton was also in the Busrah shop for a few weeks. The Asshar shop was served during the year by Salomi, except for a few weeks' interval, during which time Elias Bakus was in charge. The present arrangement of having Salomi devote part of his time to the hospital and part to the Asshar shop, I



CARRYING THE SCRIPTURES TO MOHARREK

parts. What is really of great significance, 6,518 of these Scriptures went to Moslems, a significant indication of the value of this mission, especially at the present era of the history of the Moslem world. Arabia, like Turkey and Persia, is drawing slowly toward the light. From Bahrein Dr. Zwemer writes:

"In reporting the work of this station we mention first some improvements in buildings and equipment during the year. The Bible shop was thoroughly overhauled, has new shelves and fittings, the colporteurs' room was completed and a staircase added, and these improvements have greatly facilitated the work. Through a kind gift, made to me personally by a friend before leaving America, I was able to put up a *mejlis* in which Arabs can be received in true Arabic style and entertained when necessary. . . . Sales of educational books and Scriptures at the Bible shop have been far in advance of any year previous at Bahrein, and more than double those of last year. The Scripture sales reached a total of 2,306 copies, of which probably ninety per cent were to Moslems. The number of Bibles and New Testaments sold is also encouraging—64 Bibles and 56 New Testaments.

"Tours were taken during the year by the missionary in charge of his helpers, to Katif three times, to Katar once, to Ojeir twice, to Linga three times (once by Mr. Van Peurse), and from there

was in charge. The present arrangement of having Salomi devote part of his time to the hospital and part to the Asshar shop, I



A CONFERENCE OF COLPORTEURS

do not judge to be the best possible for the interests of the latter. There has been no

change in the location of the shops, both having been re-rented for 1912. A gift of ten dollars from the *Christian Herald* has been used toward refurnishing the Busrah shop. Their value as a meeting place for workers and those worked for is evident, but has not been sufficiently made use of during the past year. The sales of Scriptures have not been abnormally large, especially in the shops. The donation of the American Tract Society has been largely spent in the purchase of publications of the Nile Mission Press. The sale of those books in our shops has been noticeable, and speaks much for the spirit of inquiry now abroad, and likewise the liberty accorded under the new régime."

From Kuwait Mr. Pinnings writes: "Since we have as yet no definite, organized work here, all efforts had to be individual, such as visiting the Bible shop, receiving visitors at the house, and attending evening meetings of the Arabs. In this way we made the acquaintance of a number of people whose enmity and suspicions were disarmed. I am quite sure that the number of visitors to the house would have been considerably larger but for fear of men and criticism from outsiders.

"As far as the shop is concerned, that has been kept open almost all the time. We have nothing but words of praise for the colporteur, Gergis Isa. He is a spiritual man and an earnest Bible student; he loves the Arab and treats him with consideration. Though no mean hand at controversy, he knows how to argue without wounding and making enemies. Taking into consideration the newness of the work and the conditions under which we have to work in Kuwait, I feel that he is exactly the right man for the place. The number of Bibles and Scripture portions sold was rather small, and this would seem to deny his abilities as a colporteur. We must remember, however, that we have been practically forbidden to work openly in the streets, while the number of individual visitors to the shop is rather small, and practically the same every day. The common people have not yet learned to brave criticism, and only those come whose position raises them above the fear of it. The position of the Bible shop is almost too exposed, and a place on a less busy side street might be advantageous. For this very reason, every Scripture sold meant a distinct effort, nay, a campaign for several days in some cases, on the part of the colporteur; and we can but hope and trust that the seed sown with so much effort and care may in due time bear abundant fruit."

Woman's Work for Woman

"Woman's work for woman" includes in Arabia as elsewhere the use of the Bible, and although this is evidently slow progress, there is progress, as the following extract shows:

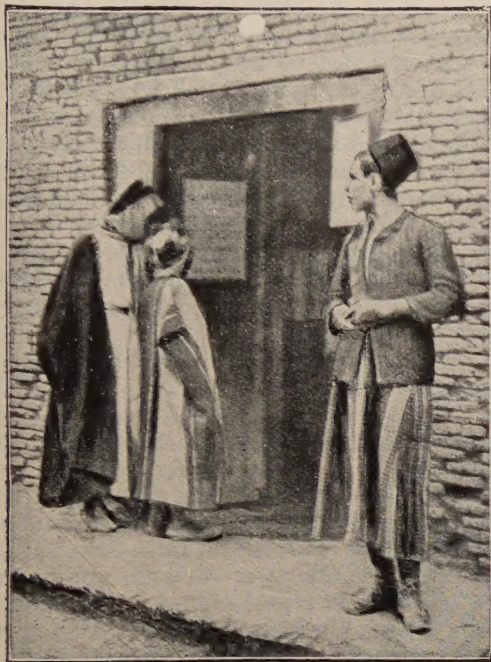
"Only a very small number of women can read—even the Sultan's daughter cannot read; one would surely expect the people of the royal household to know how to read and write. Although over two hundred houses were entered and over five hundred women met in their homes, only ten portions of Scriptures have been distributed. It was very gratifying to have a woman come to the house and ask to be taught English. She could read Arabic and was very ambitious to learn to read English. 'Would the missionary come to her house? She was not allowed to go out during the day!' She was visited every week until she went inland to her summer resort.

"Besides the two hundred and fifty homes visited, many women were spoken to in groups by the wayside and in various places. The Scriptures were read in seventy houses."

Mrs. Vogel also writes from Busrah: "In one of the houses of a great Arab Sheikh I found a much-handled Bible. After some questions I was told that the good Book is often the topic of the evenings when all the



THE AMARA BIBLE SHOP



THE BUSRAH BIBLE SHOP

prominent men gather. The greatest progress I saw in Zobeir was that, instead of looking down on me in pity, as formerly, the high-class women this year invited me not only to visit them, but also to read to them and dis-

cuss the virtues of Christianity with them. They treated me most courteously, and would not even allow any of their own readers to interrupt me. Thus many an afternoon was spent in a profitable way, and it was good to see Moslem women exercise the right to reason in matters of salvation. It did not take long to win the hearts of the juvenile community of Zobeir. Those who used to pelt me with stones became my would-be protectors, and woe to the one who dared to pass a remark when I appeared.

"One woman reader who was much opposed to my talking with the women, became very friendly, and after reading the Gospel asked me for the whole Bible. Gospels were given to others who could read."

These extracts are probably sufficient to give a true impression of the value and scope of these admirable missionary undertakings. Arabia seems "a far countree" to most American readers, but these faithful missionary pioneers who have been busy about the Master's errands for all these years have brought it now into touch with us. The translation of the Arabic Bible by American missionaries in the Turkish Empire, and its publication by the American Bible Society, is most properly supplemented and enlarged by the Arabic Mission of the Reformed Church in America, to which the Society has made gifts for Bible work for many years past.

...

The Arabic Reference Bible

THE Rev. F. E. Hoskins, a missionary of the Presbyterian Board of Foreign Missions in its Syria mission, has sent us the following interesting account of the New Arabic Reference Bible, two pages of which we furnish our readers in a reduced facsimile form. Such a work is a monument of patience and learned labor, and the history of it cannot fail to be of interest to all who watch the progress of the Bible in its conquest of the languages of mankind.

As early as 1837 the missionaries in Syria under the American Board of Commissioners for Foreign Missions, had decided to prepare a new version of the Arabic Bible in the best modern form of spoken Arabic. As a preliminary to this great undertaking, Dr. Eli Smith began an exhaustive study of the Arabic characters in use by the great writing masters, with the purpose of reducing the myriad beautiful forms to something within the com-

pass of printed types. After several years' toil he set out for Germany with the fruits of his toil in the shape of manuscript copies of the letters and combinations suitable for the Arabic type. The wreck of the ship in which he sailed off the coast of Karamania resulted in the loss of everything but his life. With great difficulty he made his way overland to Smyrna, and later, returning to Beirut, proceeded to reproduce the manuscript which had been lost in the depths of the sea. With the assistance of Mr. Homan Hallock, the head printer of the Press at that time, they completed the punches, drove the matrices by hand, and by 1843 the first font of this famous Beirut type was ready for use.

On March 6, 1844, seven members of the Syria Mission, together with Dr. Rufus Anderson and Dr. Joel Hawes, met in Mr. Whiting's study, and a few days later listened to Dr. Eli Smith's report as to the desirableness of a new translation of the Scriptures into Arabic. Messrs. Whiting, Eli Smith, and Cornelius Van Dyck, then only twenty-six

years of age, were the committee appointed to consider the whole matter, and three years later, in January, 1847, the Mission formally decided to undertake the translation of the Bible into the Arabic language, and directed Eli Smith to devote his life to the task. The same year a larger committee prepared and sent to the United States an appeal in behalf of the great undertaking, which rises to high and almost prophetic eloquence in speaking of the future of the Arabic Bible: "The Arab translator" (note again that this was written in 1847, sixty-five years ago) "is interpreting the lively oracles for the forty millions of an undying race whose successive and ever-augmenting generations shall fail only with the final termination of all earthly things. Can we exaggerate on such a theme? Is it easy to overestimate the importance of that mighty power that shall send the healing leaves of salvation down the Tigris, the Euphrates, the Nile, and Niger; that shall open living fountains in the plains of Syria, the deserts of Arabia, and the sands of Africa; that shall gild the craggy summits of goodly Lebanon, the sacred Sinai, and the giant Atlas? We think not. These and kindred thoughts are not the fitful scintillations of imagination, the baseless dreams of a wild enthusiasm. To give the Word of God to forty millions of perishing sinners, to write their commentaries, their concordances, their theology, their sermons, their tracts, their school books, and their religious journals; in short, give to them a Christian literature, or that germinating commencement of one, which can perpetuate its life and expand it into full-grown maturity, are gigantic verities taking fast hold on the salvation of myriads, which no man can number, of the present and all future generations."

Another year of Dr. Smith's time went in preliminaries, and the actual work of translation was entered upon in 1848. Dr. Smith had at that time two native assistants—Mualim Butrus el-Bistani and Sheikh Nasif el-Yaziji. Mr. Bistani was a fine Arabic scholar; he was taught the Hebrew and was set at the task of making a preliminary translation of the Old Testament directly from the Hebrew into the Arabic, that is, from one Semitic tongue into another. He had no knowledge of any European language, and was therefore absolutely free from every influence except the natural influences of the Semitic mind. Sheikh Nasif was a famous grammarian. These three master minds took up the great task. By March, 1850, Dr. Smith had completed the new translation of Genesis and one hundred trial copies were struck off at the expense of the Mission. On March 5, 1854, Dr.

Smith laid on the Mission table the completed Pentateuch and parts of the New Testament. The Mission passed judgment of these final sheets of Genesis, and the Press actually began the printing of the new translation of the Bible on June 12, 1854. Less than three years later Dr. Eli Smith lay dead of cancer, but before he died in January, 1857, he had translated the whole of the New Testament directly from the Greek and about twelve books of the Old Testament. His colleague, Cornelius Van Alen Van Dyck, then at the age of twenty-nine, was appointed to carry on the task. His assistant was Sheikh Yusuf el-Asir, a famous Mohammedan scholar. Dr. Van Dyck took up Dr. Smith's carefully prepared manuscript translation of the New Testament and gave it a thorough revision from beginning to end, conforming the Arabic more closely to the Greek Textus Receptus, which volume had come into Dr. Smith's hands many years after he had commenced his work on this translation. Dr. Van Dyck added variant readings, which readings, together with other changes in the text itself, are all easily recognizable in the original manuscript as it came from the hands of Dr. Smith.

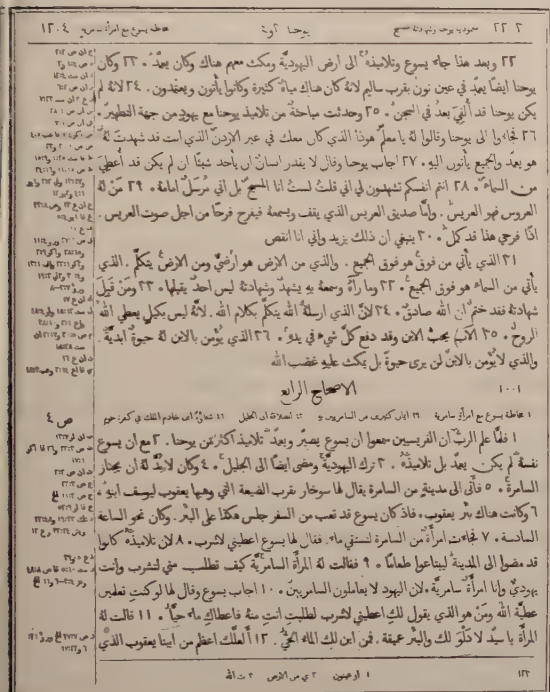
On March 9, 1860, Dr. Van Dyck finished this revision of the translation of the New Testament, and on the 28th of the same month laid his first complete copy of the translation of the New Testament before the Mission. This identical copy, now a time-stained and well-worn but precious volume, is still preserved in the archives of the mission. Its rude cover contains two inscriptions in the handwriting of Dr. Van Dyck. At the top of the page is written: "Printed up to Dec. 1857 2 sheets, up to 10th verse of 9 chaps. of Matt." This is a brief record of what had actually been done in printing when Dr. Smith was laid away in the graveyard below the Press. The second inscription is a brief record of the more than three years' work which followed, and reads: "This first complete copy of the N. Test. was laid upon the table at the Annual Meeting of the Mission March 28, 1860, it being the copy used by the Translator during the progress of the work." The actual translation of the New Testament was completed August 22, 1864, in Abeih, the last type was set up March 10, 1865, and the last sheet of the first completed Bible came off the press March 29, 1865. That copy of the Old Testament Dr. Van Dyck also treasured till the day of his death, leaving upon its pages a record of every correction and change that he made in the many later editions, and this time-stained volume, with its marks of scholarship and toil, is also preserved in the archives of the mission and is in almost daily use. Dr.

Van Dyck continued his toil upon the various editions and the various books of the same until his death in 1895; so that between 1837 and 1895 lie almost sixty years of toil.

This version of the Arabic scriptures prepared by Dr. Eli Smith and Dr. Van Dyck, now known in Bible catalogues as "Van Dyck's version," was speedily adopted as the standard by all Protestant missionaries and missionary societies throughout the world. Many editions, with and without references, with and without the full voweled points, have since been printed, chiefly at Beirut, and distributed from that center throughout the Arabic-speaking Christian and Mohammedan

voweled Bible is a large and rather heavy volume, of which a photographic edition has been made by the British and Foreign Bible Society in London, but this edition, while reducing the size of the full-voweled page, could not reduce the number of pages. In order to meet the growing demand for a smaller size full-voweled edition, the American Bible Society decided some years ago to reproduce every book of the Old Testament in full-voweled page uniform with the size and make-up of the first-font voweled New Testament, and this work is still in progress.

Eighteen years after the first edition of the Reference Bible was published, that is, in



THE NEW REFERENCE BIBLE IN ARABIC
Gospel of St. John, Chapter 3 and Chapter 4 to Verse 12

world. More than a million volumes, large and small, have been sent into the Arabic-speaking world, and the average yearly issues have risen from 23,000 in 1885 to 86,000 volumes in 1910.

The first complete Bible in 1865 was printed from types. In the thirty years which followed five complete Bibles were set up and electroplated, together with several special editions of the New Testament, voweled and unvoweled, with editions of the Psalms and Proverbs. Since Dr. Van Dyck's death the work of correcting all these Bible plates has been carried on year by year, and since 1900 by the present editor. The first-font full-

1885, this edition was completely exhausted, and a new edition was set up from types with a slightly enlarged page and improved make-up. The 1,534 pages of the old edition were reduced to 1,166 in this second edition, and the 509 pages of the New Testament to 398. The proofs were read in part by Mr. Ibrahim Sarkis, and after his death by Mr. Nachli Sabunji. The types were set from beginning to end by Mr. Jurjius Shemaoun. This second edition of this largest of our Bibles consisted of 3,000 copies and was sufficient for all demands for eighteen years, when it also was exhausted.

When we came to prepare a new edition in

1903 the present editor of the Press urged the Bible Society to put this large first-font Reference Bible also into plates, but the Bible Society pleaded inability on financial grounds. Seeing that the making of the plates would involve an outlay of not less than \$15,000, I urged the Mission to send me to the United States in order that I might raise this necessary sum of money for the making of the plates and the work involved therein. But for some reason this request was not granted, and we began the laborious printing of this first-font Reference Bible the third time from types. The same typesetter—Mr. Shemaoun—was given the task of setting up the Bible a second time, and the proof-reading was undertaken and carried to the end by the present editor, with the partial assistance of several other readers at different stages of the work. The difficulties of proof-reading in Arabic are not surpassed in any language, much less equaled, that possesses an alphabet. A similar reference Bible in English would require not more than 500 separate pieces of type, whereas in the Arabic there are more than 3,000 pieces of type to be kept from error and confusion. We began the printing in October, 1903, and completed it on April 18, 1906. Before we were half way through the Bible Society expressed a regret that they had not given the orders for plates, but it was too late at that stage to make the necessary and expensive changes which would have been necessary. This third edition consisted of 6,000 copies, and while the first edition of 1,000 copies supplied the need from 1865 to 1885 and the second edition of 3,000 copies lasted from 1885 to 1893, this third edition of 6,000 copies, together with an extra thousand of the New Testament alone, was practically exhausted in a period of five years, and we were again faced with the problem of preparing a fourth edition. After careful discussion of the problem it was decided before putting this first-font Reference Bible into electroplates, to again alter the size and shape of the page; but of still greater importance and involving almost tenfold toil, it was decided to replace the old references by a complete new set, more in keeping with the modern Biblical learning and founded upon the new references of the Standard English Revised Bible and the Standard Edition of the American Revised Bible published in 1901, with such necessary additions and omissions as the Arabic language required or allowed. The Mission action recommending this undertaking is dated December 13, 1905, and the authorization of the American Bible Society through its Levant Agent, Dr. Bowen, of Constantinople, is dated April 27, 1906. Preparatory

work was begun by the writer in January, 1906, and was interrupted by his absence in the United States until October, 1907. The actual writing of copy began February 10, 1908, and Genesis and Exodus were completed before the New Testament was begun. The actual correction of proofs was begun in June, 1909, and the first electroplate of the New Testament was ready in September of the same year. The manuscript copy of the New Testament was completed May 7, 1910, and the final proof of the same was ready December 24, 1910.

Having in mind the possibility of some future reproduction by photographic processes, the pages of the New Testament were further reduced from 398 to 357. In order to meet the growing demand for the New Testament when bound alone, it was decided to print a separate edition of 3,000 copies without waiting for the completion of the plates of the Old Testament, and the printing of this edition of 3,000, begun in October, 1911, was completed April 12, 1912. This fourth edition of the New Testament represents another five years of toil bestowed upon this Arabic Bible, a year of preliminary work and four years of actual work and oversight between February, 1908, and April, 1912. Meanwhile the preparation of a new set of references for the Old Testament has been carried forward until at this present date, August, 1912, copy for more than half of the Old Testament to the end of II. Chronicles is complete, and 539 electroplates have been made, carrying this part of the work too II. Chronicles 9: 27.

It is a pleasant duty to mention those who have shared in this task. Dr. Bowen, the Levant Agent of the American Bible Society in Constantinople, has shown the kindest consideration for all our needs. Mr. E. G. Freyer, the Manager of the American Press, assisted by Mr. Glockler, has surmounted the technical difficulties of the electroplating and printing under the rapidly changing labor conditions. Mr. Elias Behna, the faithful scribe, has written every letter and dot of the MSS. and has shared in the reading of all the proofs. Mr. Jirjius Shemaoun is setting up this our largest Bible the third time in his long service of fifty-three years in connection with our Press. Mr. Shakir Najjar has rendered invaluable services in reading the second proof, watching over the technical details and the final corrections of the third proof and the fourth or plate proof.

If the lives and eyesight of the present workers are spared and we can maintain the present average of about thirty to forty completed electroplates every working month, the remaining half of the Old Testament should be

ready by the middle of 1915, which will then complete a task of over seven years on this fourth edition of the first-font Reference Bible.

The accompanying copy of the New Testament represents about one third of the work involved, and is sent out to the friends of this

enterprise with profound gratitude for life and strength spared to have reached the present stage of this great privilege and task, and with the prayer that life and strength and eyesight may be granted for the completion of the final third which remains as yet undone.

...

The Central Turkey Mission

THE following letter from the Central Turkey Mission of the American Board comes to us from Aintab. It bears the post stamp Tarsus on the envelope, which seems somehow to bind the Apostolic age by a strange tie to our modern world:

AINTAB, TURKEY, June 24, 1912.

The Central Turkey Mission, assembled for its annual meeting, sends cordial greetings to the American Bible Society. The mission wishes to express its thanks for the help that has come to it this year through the Bible Society; and it asks God's blessing on the work of the Society throughout the world.

It may interest you to know of the way in which conditions are changing in this part of the world. The Bagdad Railroad has been completed across the Cilician Plains, and trains are now running from the Taurus Mountains on the north to the Amanus Mountains on the east. It will take two or three years to tunnel these mountains, but we understand that within a short time through tickets to Constantinople will be sold, passengers being transported through the mountains by carriage. This railway is bringing all the country into the current of the world's progress, and the customs of civilized countries are coming in with great rapidity. One instance is European time. The railway runs its trains by European time, and the clocks in the cities along the line are made to run with it, instead of changing with the setting sun, as Turkish clocks are accustomed to do.

With the coming of Europeans has come a flood of immorality. Within the last two and one-half years the number of saloons in the city of Adana, one of the largest cities in the mission, has increased from 70 to 220. Since the massacre of 1909 this city is said to have doubled its population, from 60,000 to 120,000. In all parts of the mission the cost of living has increased. Preachers and teachers have to be paid almost double the salary of twenty years ago.

During the past two years the interest in work for the Moslems has greatly increased, and many interesting incidents are given by those trying to work among them. One person tells of being invited to a meeting in a

private house where thirty or forty persons were present with three Moslem religious teachers. After the Moslem teachers had finished their religious talks, the Christian teacher was politely asked to speak. For two hours the teacher preached Christ from Matthew 5 and 6. When the Moslem teachers tried to interrupt, the audience asked that the teacher be allowed to speak, as they wanted to hear what was to be said for Christianity.

A colporteur reports the following: Last summer while traveling on horseback he was joined by a Moslem man, who was also traveling. The colporteur happened to be singing when the man joined him. The Moslem asked whether he knew the hymn, "Everywhere I Go with Jesus," and wanted him to sing it. He said he believed the gospel, that he knew it was true, that a poor blacksmith who had come to his village had talked with him and given him a Bible. Evidently the man felt that under the circumstances it was impossible for him to confess his faith, but the colporteur felt that he was a sincere Christian.

The effort to secure reliable information concerning the number of Bibles or portions put into the hands of Moslems during the past year has failed. The total number reported is 483, but this is certainly too small. If the work of sowing the Moslem field with Bibles could be undertaken in connection with the Levant Agency of the American Bible Society, with careful records and aggressive methods, results would no doubt be more satisfactory. Some of the most effective work is being done by those who present the separate Gospels as an entering wedge.

Several Bibles, Testaments, and portions have been sent to soldiers stationed at Damascus. A large number of Armenian soldiers are generally found at that military center, and an interesting work has been started for them by some young men, Armenian Christians, who are studying medicine in the government school there. Now that Christian soldiers are found in the army, Bibles are often asked for to read in camp.

With best wishes for the work of your Society,

Yours in behalf of the mission,
MARY G. WEBB.

Ishmael Will Live Before God

IN reviewing the work of Bible distribution throughout the world one is very much struck by two features of that work. The American Bible Society has plates of the Arabic Bible in eight different sizes, from the great pulpit reference Bible down to the inconspicuous volume that can be carried in the pocket, and the presses at Beirut are continually pouring forth a stream of Scriptures in Arabic for the American Bible Society which are constantly circulated throughout the Mohammedan world. The other point is that in most Mohammedan countries there is absolutely no restriction to the circulation of the Scriptures, in any language, among Mohammedans. It is really surprising to find in Turkey, for instance, with what freedom Bibles and Testaments are now circulated among Mohammedans.

A kindly disposed old Mohammedan Turk recently invented for our colporteurs the title "*injlji*" or "Gospel men." Such a colporteur is regarded without suspicion by officials and really enjoys the confidence of the masses in his travels. He may occasionally be rebuffed by some ignorant man, Greek or Armenian, who calls himself a Christian, but such discourtesy is often compensated for by the reverent appreciation of some Mohammedan who at least has the disposition and faculty to recognize what is essentially good, though different from the requirements of his own faith.

In going about the country our agents are instructed when a man wants the Bible, never to leave him without it simply because he cannot pay for it. So it comes to pass that the "Gospel men" traversing the country from Sofia in Bulgaria to Salonica and Adrianople and Constantinople in European Turkey, and from Constantinople throughout Asiatic Turkey as far as to the Persian frontier, and throughout Mesopotamia and Syria, and from Alexandria on the northeast coast of Africa throughout the length of Egypt to Cairo, and Assouan, and to Khartum in the Soudan, are continually pushing their unobtrusive enterprise and placing the Book in the hands of numbers of Mohammedans. For instance, in one of the European Turkey provinces the soldiers in the barracks have been visited, Christians now being found in the Turkish Army, and by this means opportunities occur for presenting the Bible to Moslems. In one of the southern provinces of Asiatic Turkey a Protestant soldier took his Turkish Bible with him when he went into the army, and he finds that his Mohammedan comrades like to

have him read to them from the Bible. In the city of Jerusalem, through Bible Society colportage, some of the missionaries have free access to the barracks, and hold soldiers' meetings which are attended by Mohammedans. A most interesting feature of this new development in Jerusalem is that the Mohammedan officers regard the work of the colporteurs among the soldiers with favor.

Two recent developments in the work of Bible Society distribution in Turkey are as curious as they are interesting. Women of the Mohammedan Arabs in Yemen, in south Arabia, have been made acquainted through the missionaries with the Book of Ruth, and the demand for that book in Arabic is so great that a separate edition of Ruth has had to be printed for circulation among these Mohammedan women. Mohammedan Freemasons in some districts buy considerable numbers of the Book of Proverbs because they believe that it contains the ancient precepts of Masonry. In one of the most fanatical of all the Mohammedan districts in Asiatic Turkey the Superintendent of Education has asked missionaries to open a kindergarten for Mohammedan children. This request has led to an arrangement by which Mohammedan young women who wish to be trained as kindergarten teachers are invited to join the training class conducted by American missionaries. This same superintendent of education sends his son to the American Mission boys' school. A letter from that part of Turkey says, "The way is opening for reaching Mohammedans as never before."

There are difficulties, of course, in the work of Bible distribution, but in the solution of these difficulties the colporteurs often find unexpected help from Mohammedans. One of these colporteurs was arrested by the police on the charge of selling "dangerous books." The Mohammedan governor dismissed the charge after examining the books. To the colporteur he said: "Go sell all you can. It is a good and useful book."

An interesting anecdote occurs in the report of Bible distribution in eastern Turkey. A certain Kurd whose life has been exceptionally lawless became interested in the Bible and has read it much. The testimony of his old acquaintance is that a most wonderful change has taken place in his character! In another district in eastern Turkey a Mohammedan Turk came to the place where the colporteur had planted his stand, took up the Bible and said: "I love this Book. Two years

"go I bought a copy of it and all our villagers now love it and delight to read it." The colporteur in this district made a quaint comment on this situation in Turkey. "Many in this field," he says, "are praying for the Bible Society. Preachers, missionaries, priests, and

teachers come and go, but the Bible always remains." This man spoke truly. The Bible lives and can be trusted to do its own work. Moreover, we have a right to believe that Abraham's prayer will be answered (Genesis 17:18), and that Ishmael will live before God.

...

From the European Turkey Mission of the American Board

THE following letter has been addressed to the American Bible Society by the annual meeting of this prosperous mission among the Bulgarians:

SOFIA, BULGARIA, April 5, 1912.

With grateful hearts we note the increase during the past year in the circulation of the Scriptures throughout this European Turkey Mission.

Five colporteurs in our employ, and one working for the Bulgarian Evangelical Society, have distributed over 10,000 copies of the Bible in whole or in portions, and to the value of over 20,000 piasters gold (\$800). Many others have helped in this good work—pastors, preachers, and Bible-women, as also shopkeepers of various sorts. One old man, who has for more than forty years loved his Bible and taken pleasure in introducing it to others, has recently bought 869 Testaments and smaller portions of Scripture to sell or give away from his little shop. An earnest Christian grocer, being asked for whiskey, said, pointing to his case of Bibles on the wall, "Whiskey does not fit with those." Our sales would have been much larger could we have supplied the demand for smaller Bibles; but the last edition is exhausted, and the new one is not yet quite ready.

A small tract, "How to Read the Bible," has had an extensive circulation, being given away with each Bible or Testament sold. Four splendid sermons on "The Bible; Is It the Word of God?" have been printed in an edition of 5,000, of one of the sermons, 10,000, and of a fifth, on the subject, "Great Men on the Great Book," 20,000 have been printed and are being very widely read.

Last April Mr. John Mott and other Chris-

tian workers visited Sofia and addressed the university students of this city with so much earnestness and persuasiveness that many were induced to take more serious views than ever before of life and its responsibilities, and over forty pledged themselves to study the Bible, each enrolling himself for this purpose in a Bible class. These impressions were still further deepened and intensified by a recent visit from Mr. Sherwood Eddy, when 150 students promised daily Bible reading for three months, and several new Bible classes were formed. Who can measure the good this means for Bulgaria!

A Pocket Testament League has been formed by one class in a Sunday school, and already has over a hundred members.

One of the most encouraging features of our work this past year is the unusual interest shown by children all over the country in the Bible, as taught in Sunday schools and children's meetings. Crowds of 50, 60, 90, 160, gather regularly and listen delightedly to Bible stories, and learn many texts or even quite long portions. Over 200 little "Bible Lovers" gladly send their mites to help others to get the Bible.

The BIBLE SOCIETY RECORD is always a welcome visitor in our homes, and we read with special interest the recent children's number.

For all the generous aid you give us in this blessed work we give you our heartiest thanks. We believe more firmly than ever that the Bible is the power of God to the salvation of the people of this land.

Let us congratulate you on the good things that have come to you the past year.

On behalf of the European Turkey Mission,
Cordially yours,

URSULA CLARKE MARSH.

...

The Summer in the West Indies

THE recent outbreak of bubonic plague in Porto Rico affected our work not only there but in the other islands, because

of the interruption of the ordinary means of communication. Under date of July 9th Mr. Jordan writes:

Our communication with Santo Domingo seems to be indefinitely interrupted. The agent of the Spanish line by which, in 1901, you sailed from San Juan to Havana, and on which we have always been able to depend for letters to the north of Santo Domingo, informed me yesterday that, owing to the plague in San Juan, their boat was sailing direct from Spain to Havana. I am calling to-day on the agents of the German and French line to learn if there is any possibility of getting Mr. Huffman and his party to Santo Domingo for the month of August. I very much doubt our ability to do so, however. It is the same with Haiti, the French islands, and Cuba. All of our correspondence must be through New York as long as the plague scare keeps up, which is likely to be for a year or so at least. Even should the authorities succeed in the stamping out of the disease within the next month or so, quarantine would not likely be immediately removed.

And on July 10th as follows:

Although New York has not quarantined against us and is not likely to put in force any unreasonable quarantine, the people of the island have been very much excited, which of course is affecting our work.

Per contra, here is an item more encouraging, reporting from our latest "auxiliary"—the automobile recently purchased. We learn in Bible work, as in all other kinds of good work, that there are compensations and offsets for our difficulties:

You will be glad to learn that the auto is fully realizing expectations. I have driven it over two thousand miles within the last two months, and in spite of the fact that buildings are being torn down all over the island, have had but three punctures and have not arrived late at a single appointment.

I start to-morrow for an eight-day trip west with appointments to speak in ten different places.

The circulation in Porto Rico for the month of June was 3,477 copies, which is as much, if not more, than the whole year's circulation used to be ten years ago.

BIBLE SOCIETY RECORD

New York, October, 1912

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, September 5th, at 3.30 o'clock, p. m., President James Wood in the chair.

Devotional exercises were conducted by the Rev. Dr. William I. Haven, who read part of the first chapter of the Epistle to the Ephesians, after which he offered prayer.

In the domestic field grants of Scriptures were made to needy individuals, to missions, to the blind, and pulpit Bibles to needy churches, together with half grants for Sunday schools, etc., amounting to \$382.70; in the foreign field Scriptures valued at \$59.89, and to the West Persia Mission of the Presbyterian Board of Foreign Missions for additional colportage, \$150, from the special amount already appropriated for such purposes.

The committee appointed to draw a minute on the death of Edward P. Tenney, late member of the Board of Managers, presented the following report, which was unanimously adopted by a rising vote:

Edward Payson Tenney, member of the Board of Managers of the American Bible Society, died at his residence, Roselle, N. J., July 16, 1912, in the sixty-eighth year of his age. Mr. Tenney's death is a bereavement deeply felt by the Board of Managers, the executive officers, and the members of the Society. His place will not be easily filled.

Mr. Tenney was a native of Boston, Mass., where he spent his early life and the early part of his business career. Until about twenty years ago, when he retired, he was a member of the Rufus S. Frost Company, in charge of the New York branch. In 1897 he was elected a member of the Board of Managers of the American Bible Society. He was assigned to duty as a member of the Committee on Foreign Agencies, of which he later became Chairman, and also as a member of the Committee on Home Agencies when that committee was organized in 1907.

Mr. Tenney's disposition was quiet and mild. His manner was conciliatory to all, and while not easily ruffled, his character was forceful and his opinions weighty. Devotion to duty was a strong point in his character, all the more valuable because strengthened by energy and endurance. His fellow-workers in the town where he lived, as well as at the Bible House in New York, often remarked that whatever Mr. Tenney undertook to do was done and done on time. In the community where he lived everyone knew that the keynote of his character was service to God and to his fellow-men. In the Board of Managers everyone valued his conciliatory habit, his usage to withhold judgment until he had a solid foundation for it, and his warm devotion to the Bible cause.

In all Mr. Tenney's relations, whether in the Presbyterian Church, where he was a senior elder and for many years Sunday-school superintendent, or in business affairs, or in the interests of the American Bible Society, his sterling qualities counted for much in the efficiency which made his services felt.

The Treasurer was authorized to make repairs upon the Bible House at an expense not to exceed \$4,000.

Representatives of the Board of Managers were appointed to the conference with representatives of the British and Foreign Bible Society to be held in New York October 1st.

The Secretaries reported the following consignments to Foreign Agencies during the month of August:

To Central America, 7,812 volumes, valued at \$866.86; to Mexico, 7 volumes, valued at \$3.58; to West Indies, 50 volumes, valued at \$40.99. Total, 7,869 volumes, valued at \$911.43.

The issues from the Bible House during the month of August were 192,060 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and

make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Rev. Henry B. Elliot, D.D., Port Jefferson, L. I., N. Y.
Rev. George S. Woodhull, D.D., Joliet, Ill.
Martin Selmser, Waterloo, N. Y.
Mrs. Caroline T. Bartlett, New Haven, Conn.
Mrs. N. C. Rankin, Basking Ridge, N. J.
Daniel L. Tolman, San Jose, Cal.
Joel H. Hulburd, Maywood, Ill.

RECEIPTS IN AUGUST, 1912

LEGACIES

Atwater, James C., late of New York.....	\$2,700 00
Osborne, Mary S., late of Goshen, Conn.....	200 00
Sarven, James D., late of Tarrytown, N. Y.....	1,519 25
Schindler, Margaret E., late of Frederick Co., Md.....	93 50
Stiger, Hannah M., late of Clinton, N. Y.....	4,000 00
Vandersyde, Goris, late of Chicago, Ill.....	482 15
	\$8,994 90

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend.....	\$2 00
A Friend, Fort Smith, Ark.....	10 00
Aldred, Mr. and Mrs. John, Pittsburg, Pa.....	10 00
Allen, Miss Margaret, Philadelphia, Pa.....	50 00
Alter, George E., Pittsburg, Pa.....	5 00
Arms, Miss Sarah J., Whitefield, N. H. (for China).....	25 00
Armstrong, C. D., Pittsburg, Pa.....	10 00
Baker, B. J., Petersburg, W. Va.....	1 40
Baker, Mrs. C. F., Jermyn, Pa.....	1 10
Blair, David, Pittsburg, Pa.....	5 00
Blauvelt, Mrs. Emma L., Montclair, N. J.....	10 00
Boetney, Mrs. W. H., Cedarville, O.....	1 00
Bond, C., Northampton, Mass.....	1 00
Bostick, Mrs. W. C., Van Buren, Ark.....	1 00
Brezing, Rev. H., Niagara Falls, N. Y.....	5 00
Brown, Thos. S., Pittsburg, Pa.....	5 00
Browne, G. F., Cincinnati, O.....	3 50
Browne, Joseph M., Pittsburg, Pa.....	5 00
Burton, Mrs. Lucy Merrett, Lawrenceville, Va.....	1 00
Campbell, Mrs. Emily S., Grant Park, Ill.....	5 00
Cash through Pacific Agency.....	25
Clay, A. B., Scranton, Pa.....	1 00
Contributions through China Agency.....	31 20
Contributions through La Plata Agency.....	602 06
Contributions through Mexico Agency.....	202 05
Cooper, Mrs. Stephen T., Lima, Ind.....	10 00
Corss, Martha H., Wilkesbarre, Pa.....	2 00
Cowan, Rev. E. P., D. D., Pittsburg, Pa.....	3 00
Creighton, Mrs. Thornwell P., Ennis, Tex.....	10 00
Davis, Frank M., Corning, Ia (for China).....	100 00

Derr, Andrew F., Wilkesbarre, Pa.....	
Dickover, George T., Wilkesbarre, Pa.....	5 00
Dubs, Rev. G. N., China.....	3 25
Ernusch, K., Osage, Tex.....	1 00
Espy, Prof. S. A., Pittsburg, Pa.....	2 00
Evans, Thomas, Pittsburg, Pa.....	25 00
Free, Lizzie, Shelbyville, Ill.....	1 00
Freeman, Miss E. L., Provincetown, Mass. (for China).....	5 00
Friend of the Cause, Kentucky.....	2 00
Gill, Samuel E., Pittsburg, Pa.....	5 00
Grafton, C. W., Union Church, Miss.....	10 00
Haag, Carl, Holton, Kan.....	2 50
Hand, W. H., Scranton, Pa.....	2 00
Harper, S. B., Pittsburg, Pa.....	1 00
Hartzler, Mrs. J. K., Mattawana, Pa.....	1 00
Hirst, G., China.....	75
Horne, Mrs. J. M., Corpus Christi, Tex.....	5 00
Ives, Mrs. M. S., Baldwin, Kan.....	5 00
Janssen, Frieda, Chicago, Ill.....	1 00
Johnston, Bishop J. S., San Antonio, Tex.....	5 00
Kirby, F. M., Wilkesbarre, Pa.....	10 00
Kolvoord, John, Battle Creek, Mich.....	5 00
Laing, J. C., Albany, N. Y.....	5 00
Lamont, Rev. Thomas, Walton, N. Y.....	5 00
Latimer, R. L., Pittsburg, Pa.....	2 00
McCandless, S. C., Pittsburg, Pa.....	5 00
McPheeters, Miss F. W., Ferguson, Mo.....	1 50
Mackenzie, G. S., Chicago, Ill.....	12 50
Miller, C. G., Chambersburg, Pa.....	1 00
Morss, Miss Lois R., Carbondale, Pa.....	5 00
Murray, Mrs. G. D., Scranton, Pa.....	3 00
Nicholson, Mrs., Athens, Ga.....	20
Norrell, Rev. A. B., Big Springs, Tex.....	1 00
"One of His Own".....	5 00
Painter, Jacob, Jr., Pittsburg, Pa.....	5 00
Pascoe, A., Carbondale, Pa.....	1 00
Pascoe, Miss Hattie, Carbondale, Pa.....	1 00
Patterson, Thos., Pittsburg, Pa.....	5 00
Peck, E. M., Carbondale, Pa.....	1 00
Pennock, Hannah, Belpre, O.....	1 00
Pratt, Mr. and Mrs. J. C., Plainville, Conn.....	10 00
Ridpath, Wm. H., Philadelphia, Pa.....	5 00
Rivard, L. E., Haydenville, Mass.....	1 00
Rosser, J. E., Kansas City, Mo.....	2 00
Russell, E. E., Iola, Kan.....	1 05
Salmon, Mrs. L. B., Sumner, Wash.....	5 00
Samson, Harry G., Pittsburg, Pa.....	5 00
Scaife, C. C., Pittsburg, Pa.....	5 00
Schlager, A. H., Scranton, Pa.....	1 00
Shea, J. B., Pittsburg, Pa.....	5 00
Small, Samuel, York, Pa.....	30 00

Smith, Miss Elizabeth T., Germantown, Pa.....	\$15 00
Smith, Mrs. M. A., Adams Mills, Ohio.....	5 00
Stevenson, Wm. H., Pittsburg, Pa.....	2 00
Stiles, Mrs. Elizabeth S., Auburn, N. Y.....	5 00
Through Colporteur, Greensburg, Ky.....	35
Torrance, Francis J., Pittsburg, Pa.....	5 00
Wallace, Mrs. Augusta H., Pittsburg, Pa.....	2 00
Warman, A. B., Scranton, Pa.....	3 00
Welton, William, Petersburg, W. Va.....	30
Weyman, Benjamin F., Pittsburg, Pa.....	10 00
Wunderlee, Blanche B., M. D., Eagle Hill, Pa.....	2 00
Zunfuh, R., Bluffton, O.....	2 00
	\$1,407 86

CHURCH COLLECTIONS

ALABAMA	
Boligee, Bethlehem Ch.....	\$2 07
Courtland, Pres. Ch.....	1 10
ARKANSAS	
Cane Hill, Mt. Bethel Pres. Ch.....	3 00
CALIFORNIA	
San Francisco, Japanese Meth. Ep. Ch.....	2 00
Santa Rosa, Meth. Ep. Ch.....	5 00
Southern California Conf., Free Meth. Ch.....	30 00
COLORADO	
Colorado Springs, Second Pres. Ch.....	3 45
Denver, Berkeley Pres. Ch.....	4 25
CONNECTICUT	
Bridgeport, First Pres. Ch.....	4 03
DISTRICT OF COLUMBIA	
Washington, Second Pres. Ch.....	18
FLORIDA	
Archer, Pres. Ch.....	47
Gainesville, First Pres. Ch.....	2 50
Ocala, Pres. Ch.....	2 25
Pensacola, First Pres. Ch.....	1 58
GEORGIA	
Atlanta, Central Pres. Ch.....	4 94
North Ave. Pres. Ch.....	1 83
Camilla, Pres. Ch.....	2 10
Climax, Pres. Ch.....	5 15
ILLINOIS	
Champaign, First Pres. Ch.....	1 00
Chicago, Brookline Pres. Ch.....	5 00
" Central Park Pres. Ch.....	30
" Warren Ave. Cong. Ch.....	3 80
41st St. Pres. Ch.....	13 43
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IOWA

<i>Greeley</i> , Meth. Ep. Ch.....	2 00
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KENTUCKY

<i>Garlack</i> , Church at.....	1 17
<i>Lexington</i> , Elm Corner Pres. Ch	79
Maxwell St. Pres. Ch.....	6 00
Troy Pres. Ch.....	1 12
Walnut Hill Pres. Ch.....	21
<i>Millersburg</i> , First Pres. Ch.....	2 15
<i>Pewee Valley</i> , Pres. Ch.....	60
<i>Williamsburg</i> , Church at.....	50

LOUISIANA

<i>New Orleans</i> , First Pres. Ch.....	50 00
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MARYLAND

<i>Oakland</i> , Pres. Ch.....	7 45
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MICHIGAN

<i>Calumet</i> , First Meth. Ep. Ch....	10 00
<i>Detroit</i> , Jefferson Ave. Pres. Ch	20 00
<i>Kent City</i> , First Meth. Ep. Ch....	2 00
<i>Laporte</i> , Meth. Ep. Ch. Charge..	1 00
<i>Maple Rapids</i> , Meth. Ep. Ch....	3 00
<i>Midland Circuit</i> , Meth. Ep. Ch..	1 00
<i>North Holland</i> , Ref'd Ch.....	9 75
<i>Ypsilanti</i> , First Bapt. Ch.....	1 00

MINNESOTA

<i>St. Paul</i> , Central Pres. Ch.....	10 00
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MISSISSIPPI

<i>Bensalem</i> , Pres. Ch.....	2 25
<i>Leakesville</i> , Pres. Ch.....	37
<i>Leland</i> , Pres. Ch.....	1 27
<i>Meadville</i> , Pres. Ch.....	75
<i>Oldenburg</i> , Pres. Ch.....	75
<i>Union Church</i> , Pres. Ch.....	13 50

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<i>Bellevue</i> , Pres. Ch.....	6 00
<i>Caledonia</i> , Bellevue Pres. Ch....	4 85
<i>Jonesburg and High Hill</i> , Meth. Ep. Ch. Charge.....	3 50
<i>Kansas City</i> , Central Pres. Ch....	5 54
<i>Longwood</i> , Range Line S. S.....	4 60
<i>Potosi</i> , Pres. Ch.....	2 00

NEW JERSEY

<i>Bloomfield</i> , First Pres. Ch.....	9 00
<i>Kingston</i> , Pres. Ch.....	9 00
<i>Plainfield</i> , Crescent Pres. Ch....	26 82
<i>Passaic</i> , Hope Ave. Christian Ref'd Ch.....	10 75

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<i>Hagaman</i> , Ref'd Ch.....	3 15
<i>Lyons</i> , Meth. Ep. Ch.....	5 00
<i>Troy</i> , Levings Meth. Ep. Ch.....	5 00
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<i>Turin</i> , Meth. Ep. Ch.....	5 00
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<i>Westfield</i> , St. Peter's Miss. Soc.	3 00
<i>Williamsbridge</i> , First Pres. Ch....	1 00

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<i>Albemarle</i> , Pres. Ch.....	5 00
<i>Charlotte</i> , Second Pres. Ch.....	10 00
<i>Cornelius</i> , Pres. Ch.....	2 56
<i>Hopewell</i> , Pres. Ch.....	3 55
<i>Monroe</i> , Pres. Ch.....	5 00
<i>Murphy</i> , Meth. Ep. Ch. South..	7 00
<i>Pegram St.</i> , Pres. Ch.....	3 05
<i>St. Pauls</i> , Pres. Ch.....	1 35
<i>Sugar Creek</i> , Pres. Ch.....	1 92
<i>Ramah</i> , Pres. Ch.....	1 00
<i>Williams</i> , Mem'l Pres. Ch.....	5 00

NORTH DAKOTA

<i>Bismarck</i> , McCabe Meth. Ep. Ch	5 00
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OHIO

<i>Salem</i> , First Pres. Ch.....	7 00
<i>Utica</i> , Ref'd Pres. Cong'n.....	29 35
<i>Zanesville</i> , Putnam Pres. Ch.....	9 72

OKLAHOMA

<i>Farris</i> , Pine Spring Ch.....	\$1 00
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OREGON

<i>Bethany</i> , German Chs.....	10 97
<i>Forest Grove</i> , Meth. Ep. Ch.....	4 00
<i>Hubbard and North Plains</i> , Meth. Ep. Ch. Charge.....	1 00
<i>Nyssa</i> , First Pres. Ch.....	4 00
<i>Roseburg</i> , First Pres. Ch.....	2 04

PENNSYLVANIA

<i>Chambersburg</i> , Falling Springs Pres. Ch.....	16 00
<i>Crafton</i> , First Pres. Ch.....	9 56
<i>Darby</i> , Borough Pres. Ch.....	5 00
<i>Galeton</i> , Meth. Ep. Ch.....	11 00
<i>Great Bend</i> , Meth. Ep. Ch.....	2 00
<i>Honesdale</i> , First Pres. Ch.....	10 00
<i>Junata</i> , Pres. Ch.....	4 00
<i>Lancaster</i> , First Pres. Ch.....	19 00
<i>Media</i> , Pres. Ch.....	4 44
<i>Morrisville</i> , Pres. Ch.....	14 00
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Disston Mem'l Pres. Ch.....	1 40
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<i>Rock Hill</i> , First Pres. Ch.....	99
<i>Spartansburg</i> , First Pres. Ch....	4 90
<i>Waterloo Circuit</i> , Meth. Ep. Ch. South.....	5 40

TENNESSEE

<i>Bristol</i> , Central Pres. Ch.....	1 69
<i>Columbia</i> , First Pres. Ch.....	1 05

TEXAS

<i>Dallas</i> , Oak Cliff Pres. Ch.....	10 35
Westminster Pres. Ch.....	3 54
<i>Fort Smith</i> , First Pres. Ch.....	10 00
<i>Garland</i> , Meth. Ep. Ch. South..	6 00
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<i>McKinney</i> , First Meth. Ep. Ch. South.....	10 04
<i>Riviera</i> , Union S. S.....	5 00

UTAH

<i>Utah Mission</i> , Meth. Ep. Ch....	21 00
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VIRGINIA

<i>Chatham</i> , Emmanuel Ep. Ch....	2 73
<i>Farmville</i> , Pres. Ch.....	6 53
<i>Fredericksburg</i> , Pres. Ch.....	1 08
<i>Glen Wilton</i> , Church at.....	2 00
<i>Herndon</i> , Floris Pres. Ch.....	1 20
<i>Louisa</i> , Pres. Ch.....	42
<i>Lynchburg</i> , First Pres. Ch.....	17 50
<i>Norfolk</i> , Park Ave. Pres. Ch....	70
<i>Revilians</i> , Willis Mem'l Pres. Ch.....	25
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<i>Nooksack</i> , Meth. Ep. Ch.....	2 00
<i>Spokane</i> , Monroe Park Pres. Ch.	5 00
<i>Tacoma</i> , Norwegian-Danish Meth. Ep. Ch.....	3 24
Swedish Bapt. Ch.....	2 10
Swedish Luth. Ch.....	8 17
Swedish Meth. Ep. Ch.....	2 00

WEST VIRGINIA

<i>Bramwell</i> , Pres. Ch.....	5 00
<i>Huntington</i> , First Pres. Ch.....	4 45
<i>West Virginia Conf.</i> , Meth. Ep. Ch. South.....	360 25

WISCONSIN

<i>Augusta</i> , Meth. Ep. Ch.....	2 00
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<i>Mitwaukee</i> , Park Place Meth. Ch. Second Church of Christ.....	2 20
Westminster Pres. Ch.....	1 72
<i>Waupun</i> , Alto Ref'd Ch.....	24 29

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Jefferson Co., N. Y....	38 43	
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Rock Creek, Tenn....	33 75	
Steubenville Female, Ohio.....	49 00	
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Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa.....	8 40
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HOME AGENCIES

Atlantic.....	\$523 92
Central.....	1,108 47
Colored People of the South.....	613 74
Eastern.....	204 72
Northwestern.....	663 87
Pacific.....	373 77
South Atlantic.....	1,204 06
Southwestern.....	554 25
Western.....	895 42
	\$6,142 22

FOREIGN AGENCIES

Central America.....	\$1,152 48
China.....	4,089 53
La Plata.....	4,387 91
Mexico.....	2,063 58
Venezuela.....	199 38
West Indian.....	1,076 74
	\$12,969 62

MISCELLANEOUS

Retail Sales.....	\$916 60
Trade Sales.....	401 38
Income from Available Funds.....	1,078 09
Income from Perpetual Trust Funds.....	186 68
Income from Trust Funds Payable Beneficiaries.....	2,000 00
Depository Agency Colored People South.....	145 91
Depository Atlantic Agency.....	781 46
Depository Central Agency.....	145 42
Depository Eastern Agency.....	96 22
Depository Northwestern Agency.....	470 98
Depository Pacific Agency.....	264 18
Depository South Atlantic Agency.....	320 98
Depository Southwestern Agency.....	165 37
Depository Western Agency.....	56 34
Borrowed from Bank.....	20,000 00
Trust Funds.....	199 50
Available Funds.....	2,250 00
Profit and Loss.....	227 00
Rentals.....	3,455 72
"Record".....	2 75
Sales of Waste Material.....	59 67
	\$33,224 25

Total Receipts.....\$66,855 85

\$1,261 94

CASH STATEMENT FOR AUGUST, 1912

RECEIPTS		DISBURSEMENTS	
From Legacies	\$8,994 90	For Cash to Foreign Agents	\$14,927 84
.. Individuals	1,407 86	.. Bills Exchange Paid	19,101 71
.. Churches	1,261 94	.. Home Agencies	12,504 95
.. Auxiliaries, as Gifts	1,892 13	.. "Bible Society Record," Postage, etc.....	150 86
.. Perpetual Trusts—Income.....	183 68	.. Library Expenses.....	45 35
.. Bible House—Rents.....	3,455 72	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,694 30
.. Income from Available Funds—Interest..	1,078 09	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc..	2,671 99
.. Sales of Bibles Donated.....	160 55	.. Manufacturing Department—Material, Wages, etc.....	21,689 73
.. Sales by Foreign Agents.....	12,969 62	.. Depository—Salaries, Boxes, Cartage, etc....	4,301 05
.. Sales by Home Agencies.....	6,142 22	.. Salesroom Expenses.....	205 00
.. Depositories of Home Agencies.....	2,446 85	.. Paid Beneficiaries—Annuities.....	46 50
.. Manufacturing Department—Sales of Waste Material, etc.....	59 67	.. Paid Account Burr Legacy Income	252 45
.. Salesroom—Cash Sales.....	916 60	.. Sundries.....	344 58
.. Auxiliaries—For Books	802 38		
.. The Trade	401 33		
.. Trust Funds—Income Payable Beneficiaries	2,000 00		
.. "Bible Society Record"	2 75		
.. Loan	20,000 00		
.. Trust Funds	193 50		
.. Available Funds.....	2,250 00		
.. Profit and Loss.....	227 00		
	\$66,855 85		\$77,886 31
Cash Balance from July, 1912.....	\$20,773 55	Cash Balance to September, 1912.....	\$9,693 09
	\$87,629 40		\$87,629 40

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49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is

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ST. JOHN, 5.

<p>39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.</p>	<p>40 And ye will not come to me, that ye might have life. 41 I receive not honour from men.</p>
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